THE COMMUNION OF SAINTS

BY

EVA M. JOHNSON

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that the sacred name imports, to his household a mistress in whom authority will be graciously tempered with love, to society an ornament and a blessing, and as the crown and reward of all, she shall have the answer of her conscience, and the testimony of her God, that "She hath done what she could."

ALMIGHTY GOD, WHO THROUGH THINE ONLY BEGOTTEN SON JESUS CHRIST HAST OVERCOME DEATH, AND OPENED UNTO US THE GATE OF EVERLASTING LIFE; WE HUMBLY BESEECH THEE, THAT AS BY THY SPECIAL GRACE PREVENTING US, THOU DOST PUT INTO OUR MINDS GOOD DESIRES; SO BY THY CONTINUAL HELP WE MAY BRING THE SAME TO GOOD EFFECT, THROUGH JESUS CHRIST OUR LORD, WHO LIVETH AND REIGNETH WITH THEE AND THE HOLY GHOST, EVER ONE GOD, WORLD WITHOUT END. *Amen.*

"The Communion of Saints:"

A

DISCOURSE

DELIVERED IN

ST. MICHAEL'S CHURCH,

BROOKLYN, N. Y.

ON SUNDAY, THE 26th OF MARCH, A. D. 1848,

BY

EVAN M. JOHNSON,

RECTOR.

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PREFACE.

The author of this discourse is not a member of any Colonization, or Anti-Slavery, or Abolition Society whatever, and fully believes all these would be unnecessary, if the Catholic Church would do as she ought. It is with the humble hope of calling the attention of Her members to what he esteems a neglected duty that he is induced to publish this.

DISCOURSE.

I COR., XII., 13 AND 14, 25, 26 AND 27 VERSES.

"For by one Spirit are we *all* baptized into *one body*, whether we be Jews or Gentiles, whether we be *bond* or *free*, and have been all made to drink into one Spirit; for the body is not one member, but many; that the members should have the same care one for another and whether *one member* suffer, all the members *suffer* with it. Now ye are the body of Christ, and members in particular."

In the Apostles' Creed, Christians are taught to believe in "The Holy Catholic Church; The Communion of Saints." Every one, who pretends to be a member of the one Catholic Church in the world, receives each and every article of this Creed as containing a truth not to be disputed—one article may not be excepted. He that rejects one, denies in fact the whole. For instance, if a person believe every other Article of the Creed and deny the existence of 'The Holy Ghost,' he is an heretic; so, if he deny the existence of "the Holy Catholic Church; the Communion of Saints;" he is an heretic. The doctrine taught by these clauses in the Creed and as more fully explained in other Creeds and the teaching of the Church is this, that the Church which is holy, is also Catholic; that is, universal, as it exists in the whole world. It is one. However separated as to locality, however high or low the station in life, of its members, or however

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they may differ as to their ideas of the supremacy of its *earthly* Head; it is ONE, as it is the body of Christ. All are united in the belief, that Christ is its Divine Head; and the Holy Ghost its animating, living principle. Individuals have been and are made, and will continue to be made members of this one body of Christ by Baptism. "For by one Spirit we are all baptized into one body." The Head of the Church instituted the Holy Sacrament of Baptism, in which He implants (without reference to the fitness of His earthly agent,) through *His* Ministry the seed of Divine life in the soul of man. He has also made provision for the nurture of the "plant of renown." He gives His Holy Spirit, in answer to the sincere prayers of the members of His Body. He enables them to confess and forsake their sins—to become more and more holy and blameless. He feeds their souls with angel's food, "the manna that came down from heaven." His Body is to them "meat indeed and His blood drink indeed." Thus, in communion with Him the Head, any member of this one Church may thro' the grace given by the Holy Ghost, become one of the number of the Saints—any member of this one Church may by neglect, or thoughtlessness, or sin, or waywardness, drive away the Holy Spirit and never enter into the joy of his Lord. It was the great object of our adorable Saviour by His humiliation to raise our fallen humanity, that any of our race may be enabled to become "Sons of God." Those, who in this one Catholic Church, do cultivate the graces of the Spirit and through obedience and self mortification and "fasting" and "praying" and "alms-giving" and "serving God day and night" with sincerity and humble obedience, thus showing that the righteousness of Christ is in them, are called SAINTS.—They are Holy, in a very peculiar sense, because Christ is Holy and they are one with Him. "He in them and they in Him." All such, wherever they may be, whatever may be their condition in life, bond or free, stand in a special relation to one another as members of the great Body of which He is Head. This relation is called "the Communion of Saints." It is through the Spirit of "the Father and the Son," animating the whole body and enlivening every member of it, that Christ communicates His grace, through His Sacraments; and it is by the same Spirit that believers have "access by one Spirit to the father." As the Spirit of a man enlivens the body of a man, so does the Holy Spirit enliven the whole body of the Church. Thus, the faithful have communion one with another and with Christ the Head. Whether then Christians believe that the Bishop of Rome or the Bishop of Constantinople is the Head of the whole Church, or that there is but one Head and that is Christ in Heaven, and that each Bishop is Head of the subordinate branch committed to his charge, and that each individual Christian holds his communion with the great Head through his own Bishop, they are substantially agreed in believing this doctrine of "Communion of Saints." If we look into the Scriptures we find that this doctrine is most distinctly brought to view, as enforcing various duties of an highly practical character. Our Saviour himself said to his disciples, "A new commandment give I unto you that ye love one another; as I have loved you, that ye also love one another; by this, shall all men know that ye are my disciples, if ye have love one to another." Says the Apostle, "We being many are one body in Christ, and every one members one of another. Let love be without dissimulation. Be kindly affectioned one to another, with brotherly love; in honor preferring one another." The same Apostle exhorts the members of Christ's body to "bear ye one another's burdens, and so fulfil the law of Christ"—again, "we are members one of another, be ye kind to one another, tender hearted." I will not quote farther from the Scriptures on this point. Saints in all ages

of the Church have considered these and such like parts of Holy Writ, as enforcing upon them the discharge of these duties and the exercise of these affections thus prominently brought to notice. It has been and it always will be the most decided test of Christian character, the best evidence both to one's self and to others of the existence and growth of the divine life or of its decay, that, when a Christian examines himself, he finds he discharges these duties and exercises these affections or that he neglects the one and does not cultivate the other. A person may profess to believe in the doctrine of "the Communion of Saints"—that all Christians are one in Christ and made partakers of His nature; if he do not discharge the *duty* which is imposed on him, by the Word of God, as an individual member of this one body of Christ, his is nothing else than profession—he does not really believe the doctrine—he deceives himself.

In all ages of the Church, this doctrine, taught by the Saviour Himself and enforced by so many and so striking passages of God's word, has powerfully influenced the members of the true Church of Christ and inspired them with feelings of deep commisseration for the oppressed, and with determined exertions for their relief. In the first centuries a community of suffering among Christians produced also a community of commiseration, and whenever any were released from their persecution, or oppression, or bondage, they immediately sought to obtain the relief of others, who with them were one in Christ. I have time only to state a few historical facts to confirm this statement. About the year 340 after Christ, a canon had been passed strictly prohibiting the appropriation of the sacred vessels of the sanctuary to any secular purpose. St. Ambrose of Milan, *to redeem captives*, when no other means could be obtained, sold the sacred vessels and utensils of the Church, to make provision for what he called "the living temples of God." He speaks in his own defence, and personifying the Saviour, he says, "the ornament of my Sacraments is the redemption of captives." St. Austin disposed of the plate of his Church for "the redemption of captives." In an after age, when the Northern herds overran the Roman Empire, making slaves of those they captured, the power of the Church was soon brought to bear upon these ferocious barbarians. As soon as they became Christians they were compelled to release their slaves. See too, in the contests of the Bishops and the Church of England, with the Norman Kings; they held in abject slavery almost the whole population of England.—The Bishops were the friends of the oppressed, and some even sacrificed their lives in behalf of oppressed humanity. We have an eminent instance in the modern history of the Church, where, really believing the doctrine of "Communion of Saints," and acting under the influence of its truth, St. Vincent of Paul *permitted himself to be made a slave*, that he might go and carry the consolations of the Gospel to those who had been made slaves for their crimes. For many centuries it continued to be the Church's rule, that whenever a slave became converted and was baptized, he became a free man.* From these few facts, selected from many hundreds of the like kind, we are sure, that many of the most eminent Saints, of all ages of the Church, have been the friends of the oppressed—have done what they could to mitigate the evils of slavery, and, whenever it was possible, to release men from bondage. We see not how they could have done otherwise, if they really believed that every individual, whether bond or free, that had been renewed after the image of Christ and been received into his Church, had become a part of himself; of the body of which He is Head. "If one member suffered, the other members suffered with it."

There are in these United States about three millions of

*In some of the Southern States this humane provision of the Christian law has been expressly repealed by Statute.

persons of African extraction. The ancestors of these people were brought here from Africa, as slaves. In these northern States slavery has gradually been abolished; in some of the western States it has never existed. These descendants of Africans with us are all said to be free. In the southern States, slavery exists, as it ever has, in all its rigor. Some few colored persons are free, so called; but so great are the difficulties, created by the law, of liberating slaves, that the number of free persons of color diminishes rather than increases.* It is computed that there are two and a half millions of slaves and four hundred thousand of free persons of color in these United States. In these, there are twenty-seven Prelates of the Roman Communion and twenty-nine of the Anglican Communion; the one holding their Apostolical succession through the Roman branch of the Church; the other through the Anglican. There are subject to the former eight hundred and ninety-two Priests, and to the latter about four teen hundred and twenty-seven, making in all fifty-six Prelates and two thousand three hundred and nineteen Clergy in these United States.

Many thousands of our most distinguished public men, men of influence and character, belong to one or other of these communions and attend upon the public ministry or service of these Prelates and Clergy. These all, both Clergy and Laity, in their daily or weekly religious service, before God's holy altar, in his Church, renew their oaths of fidelity to Him and the Church, by repeating the Apostle's Creed and say, "I believe in the Holy Catholic Church; the Communion of Saints."

Now, I would ask, how have those, who profess this faith, discharged the duties which we have seen are required by the Holy Scriptures, towards this class of their fellow christians and fellow men? Here, in these northern States, free

*In many Slave States it is unlawful to manumit a slave unless he consent to go out of the State; or, I believe in some cases, he must go to Liberia.

States, so called, what is the actual and true state of the case, as regards the colored people. I will not speak of their deprivation of many civil rights, which all others enjoy, but I shall speak of their religious privileges. Here, in many of our cities, we have established *colored* churches with *colored* persons in Holy Orders to serve in them. Now, why was this separation of Christians made, and why continued on account of color? Is it not purposely to keep these latter in a separate external communion? Is it not on purpose to perpetuate caste in the Christian Church? Indeed, this is all but openly avowed in the report of the committee of the convention of the Episcopal Church in New York, upon the application of one of these Churches to be admitted to the convention.†

Who would say that the colored Churches enjoy the same privileges as Churches, or that the individuals composing them take the same rank as Christians, as the members of white Churches, or of those individuals belonging to white Churches? Then, what shall we say of those persons of color admitted to Holy Orders? We have a Theological Seminary, where it is thought the Students enjoy peculiar advantages of a literary and theological nature, and where some think their religious and pious habits are improved and strengthened. To this Seminary, a young man of color, though he be baptized with the baptism of the blessed Jesus, both with water and the Spirit—though he have received grace and strength by the imposition of the chief Pastor's hands—though he have received the body and blood of his once sacrificed Saviour and Lord—though thus his humanity is exalted to a participation of the Divine Nature, and though he be hereby enabled to live godly, righteously and soberly, yet he cannot be admitted because his skin is not as clear and his complexion as bright as others, who are permitted

†Appendix A.

to enjoy these opportunities for intellectual, moral and religious improvement! What a comment this upon the doctrine of "Communion of Saints!" Such are compelled to seek their education where best they can obtain it.—When such have received Holy Orders, they are empowered to admit members into this Holy Fellowship of which we have spoken; to "remit or retain sins;" to offer the Holy Sacrifice on God's Altar, and to distribute to penitent sinners the bread of life. They are to stand in the immediate presence of Christ at His Altar, to intercede for the people. This is their high calling in the Church of Christ. But they can only do this in the presence of colored persons; to permit such to minister in white congregations would, even now by many, be considered an outrage upon decency.* How is this feeling and this practice at variance with the doctrine of "Communion of Saints." How earnest should be our Prelates and Clergy to enforce upon their hearers the importance of carrying out the principles involved in the belief of this doctrine. The Church with us should take the lead in abolishing all those remaining distinctions on account of color, which interfere with a cordial reception of this doctrine and the full enjoyment of every Christian and Spiritual privilege by each member of the Body of Christ. If the Laity are brought to see their duty as *Christians*, they will soon be convinced of it as *Statesmen;* then, all those laws which tend to continue caste, and all those customs which pepetuate it, will soon, with us, be done away. Of the whole number of Prelates and Clergy in both branches of the Catholic Church, eight hundred and twenty-eight are now exercising their holy functions and preaching the gospel of "peace and good will" among men in the southern part of this Union. Their con-

*In one of our Northern Churches, the Priest happened accidentally, on administering the Holy Elements at the Communion, to deliver them to a colored communicant when one white woman had not received—she rejected the offered bread, because it had not first been given her. This produced such a prejudice against the Pastor that he was obliged to leave the place.

gregations are composed, for the most part, of persons of influence and intelligence. Indeed, I think we may say that if we consider the Anglican Church as it exists in most of these States, and the Roman Church as it exists in Maryland, Louisiana and Missouri, it may be affirmed with confidence, that the persons who attend on the congregations connected with these Churches exercise a great influence, and if united on this one subject, would exercise a controlling power over the civil and religious institutions there existing. Let it be remembered that it is professed by all these persons, "I believe in the Holy Catholic Church; the Communion of Saints." Within the part of the country where this doctrine is or ought to be proclaimed are, as we have said, two and a half millions of slaves. I am willing to admit that many of these Clergy do labor for the spiritual good of this colored race—all thanks and all praise be to them for this. Let us consider under what disadvantages these labor in prosecuting their "labor of love." I am compelled to bring into view the state of the slave laws as they exist, to show that so long as these laws remain in force, but little hope need be entertained of any success in extending the Catholic Church among those who are subjected to them. God forbid that I should refer to them for the sake of exciting hostility or hatred towards those who permit them to remain, but rather, should this discourse ever reach such as these, to exhort them to labor day and night for their amelioration or repeal. From a work written by a lawyer condensing the laws by which slaves and people of color are governed, (for there is one set of laws for whites and another for blacks, even though they be free,) I make extract of the following propositions, which bring prominently to view the general character of these laws.

I. "The master may determine the kind and degree of labor to which the slave shall be subjected.

II. The master may supply the slave with such food and

clothing only, both as to quantity and quality, as he may think proper or find convenient.

III. The master may, at his discretion, inflict any punishment upon the person of his slave.

IV. All the power of the master over his slave may be exercised, not by himself only in person, but by any one whom he may depute as his agent.

V. Slaves have no legal right of property in things, real or personal; but whatever they may acquire belongs, in point of law, to their masters.

VI. The slave, being a personal chattel, is at all times, liable to be sold absolutely, or mortgaged, or leased, at the will of his master,

VII. He may be sold, by process of law, for the satisfaction of the debts of a living, or the debts and bequests of a deceased master, at the suit of creditors or legatees.

VIII. A slave cannot be a party before a judicial tribunal, in any species of action, against his master, no matter how atrocious may have been the injury received from him.

IX. Slaves cannot redeem themselves nor obtain a change of master, though cruel treatment may have rendered such a change necessary for their personal safety.

X. Slaves, being objects of property, if injured by third persons, their owners may bring suit for the injury.

XI. Slaves can make no contract.

XII. Slavery is hereditary and perpetual."

All the laws to regulate the intercourse between slaves and their masters are based upon these propositions. These laws are exceedingly severe in the penalties which they inflict. They recognize the unlimited right of the master over the person of his slaves, or his creditor, or assignee, or executor to sell them in any way, young or old, married or unmarried, to be transported, if the purchaser will, to any part of these United States where slavery is established. Hence, it often

happens that such sales are made solely with reference to the greatest amount of money to be realised. If this can be effected by the separation of father and mother from their children or from one another, it is done without scruple.* In most of the principal cities from Baltimore to the extreme south, there are slave marts, where hundreds and thousands, young and old, are exposed for sale by those who have purchased them on speculation. I will mention no other of the many, many hardships and sufferings which slaves are called to endure under the operation of these laws. Those who are called free persons of color, though they may not be sold as others are, yet are under the most rigid restraints, and are governed by laws almost as severe. To all persons of color, either slaves or free, it is unlawful to communicate the elements of learning. The individual who instructs such to read or write, is liable to conviction as a public offender.—But, my hearers, I will go no farther into detail; it is a subject on which I delight not to dwell; I have said enough to show you what is the real condition of colored people in our southern States. Recollect, then, that some of these very persons have been baptized into the Body of Christ, have received His Body and His Blood and are one with Him and one with us, as the members of His one Body. He died to redeem them as well as us—to raise their fallen humanity, that they may become Saints here and heirs of His kingdom hereafter. Such, no doubt, some of them are.

In view of all this, let us look at the practical operation of what are called efforts to extend the Church in this quarter,

*An acquaintance was travelling in Virginia—he met a large number of youths of both sexes, from ten to fourteen years of age. They were under the charge of DRIVERS. He said, "where bound?" "To Alabama." "These slaves are all young," said our friend. "O yes! we find it most profitable to buy young negroes and take advantage of their growth." Some of these children perhaps, had Christian parents, and had been, by Christ's ministers, "baptized into His Body," made His "children and inheritors of the Kingdom of Heaven." They were torn from their parents and consigned over to the drivers, to be sold on speculation. What an awful thought, to sell and make merchandize of parts of the Body of Christ!!!

among these people. Bishops and Clergy have not been found in any great number, who defend this system. Many are the number of those who are doing what they can to instruct these oppressed human beings. Some of our Bishops have framed catechisms, to be taught them orally. Many of our Clergy labor among these people, by teaching them to repeat their catechisms, to join *memoriter* in parts of the Church service, and they read and explain to them the Scriptures. According to their reports, they succeed frequently in adding numbers of such to the communion of the Church, and we hope to the Communion of Saints. They tell them, that it is the duty of every truly penitent sinner to be baptized with water and the Spirit, and to give his children to God, that in Holy Baptism they may receive the gift of the Holy Ghost, and be grafted into the Body of Christ. Those who are fit to be confirmed, he presents to the Bishop for confirmation. Such young persons as come to him desiring to be united in Holy Matrimony, he marries. Those that give evidence that "Christ is in them," and who lead holy and godly lives, he admits to partake of the ever blessed Sacrament of His Body and Blood.

Trace now the progress of a single individual through this training of the Church. In infancy, he is baptized; his parents or sponsors were made to promise that he shall be taught the Creed, The Lord's Prayer and the Ten Commandments; that he shall, at a suitable age, be brought to the Bishop to be confirmed by him. When he comes to confirmation, the Bishop says: "Defend this thy servant with thy heavenly grace; may he continue thine for ever and daily increase in thy Holy Spirit, more and more until he come to thine everlasting kingdom." He comes to his Pastor to be united in Holy Matrimony, and he is made to promise to live with his partner till *death do them part.* I ask, how can a Minister of the Church require these promises of his Christian brethren, when he knows that the children do not belong to the parent, nor wives to their husbands, and that at the will of the master, or in consequence of his embarrassment, or debt, these ties may at once be rent asunder; the father sold to one, the mother to another, the children to others, and all perhaps to go Texas or other parts, where they can never enjoy the small Christian privileges which they have had?

How discouraging this to a Minister if he have a real and firm belief in this doctrine of Communion of Saints. What a damper must this thought, that all these promises and all these exhortations may have been made or given for nought, cast over all his efforts.*

*I wish to enforce this idea with a few examples. Bishop Meade of Virginia, one of our Evangelical Bishops, was once a slaveholder. He has given his slaves freedom on condition, of course, that they leave the state; some have gone to Liberia. Now I do not know whether Bishop M. believes the Catholic doctrine, but I suppose he holds a doctrine of "Communion of Saints." Suppose one of his brethren in Christ, when he offered to him the alternative of perpetual banishment from his home, his family and his friends, or else continued slavery, had said "my dear Pastor, you taught me that as a Christian I must do to others as I would have them do to me. Now, how would you like to have banishment or slavery offered to you, and you be compelled to choose either one or the other?" Says the Bishop, "But you know that the law is such, I cannot give you freedom except on this condition." Says the slave, "But who makes and alters laws? what have you said or done to try to procure the repeal of such a law?" What could the Bishop say?

Go a little farther South. Here resides our Evangelical brother Barnwell of Charleston, S. C. He established a paper to disseminate the blessed doctrine of God's sovereign grace. Would not his paper have been more useful, had it inculcated the doctrine of "Communion of Saints?" He and his congregation, which is composed of some of the most distinguished and influential laymen in the State, have contributed one thousand dollars per annuam, to support Bishop Boone in China. Suppose an intelligent Chinaman were to say to Bishop B.: "Is it true, that in the country from which you came to convert us to your religion, millions of men, women and children are slaves—have no rights as men and are bought and sold like beasts of burden?" He would be compelled to say "yes." He might be asked, "Did you raise your voice against this evil? Do those you send you here, strive to procure the repeal of those laws, which, heathens as we are, we should reject with horror?" What could Bishop B. say to this?

Go a little farther South. We find that Bishop Elliott established a literary institution where young men were to be educated for the ministry, to be supported by slave labor. Suppose Bishop E. to have succeeded in the conversion of some of these slave laborers, might not one have said, "Bishop E. is it not hard for one, whom you call a brother in Christ, to work hard with no pay, to be exposed to all the hardships of the slave law, not be even the owner of his wife and children, that these young men may be educated to preach the gospel of peace and good will?" He would say, "It is so indeed, but the law is so and I cannot help it." He might say, "What have you done or said in opposition to this law, where have you protested against this injustice done to your fellow Christians?"

Go farther South. Bishop Polk, who is said to be a most amiable person, is the owner (so reported) of three hundred and fifty slaves. We have no reason to think that he does not attend to their spiritual and temporal interest as a kind

What then is to be done when such a state of things exists in the Catholic Church? We apprehend the mission of these Prelates and these Clergy is first of all to the whites; to those who wield the power of making and altering the laws. The excuse, usually made by the Clergy to justify those practices which seem to be, and really are, inconsistent with the Divine precept of "doing unto others as we would wish they would do unto us," is, that they must submit to the civil law. Granted—but who makes the law? Do not the members of the Catholic Church constitute a large proportion of law makers? The Clergy should constantly, unitedly and perseveringly, insist upon the repeal of every law, *which imposes a burden on their Christian slave brethren, that they would not willingly submit to, if they were slaves themselves.*

The painful question now comes up, how has this duty, in our whole country, been discharged? Where have been the Prelates, where the Clergy, of either branch of the Church, that have had the Christian fortitude and boldness, fearlessly to preach the doctrine of Communion of Saints, and insist upon the discharge, by the members of their flocks, of the duties required by its belief? There have not been wanting those who have palliated and excused these customs and these laws in the United States, by which one class of Christian brethren in *the North* are purposely kept as a distinct, separate and neglected people; in *the South* are oppressed with bondage "grievous to be borne," and are compelled to submit to laws and injuries a parallel to which cannot be found upon earth.*

master should. Suppose one of these of the number of his own communicants, one whom he himself had baptized and confirmed and admitted to the Holy Eucharist, should say, "My dear master, I feel my situation to be very insecure, at present; I am happy under your care; I have the company of my wife and children; but suppose death were to remove you or misfortune to overtake you, then, what is to become of me and mine? Where, then, will be the Christian privileges which I now enjoy as a member of the Body of Christ?" The Bishop might say, "I know the laws which prevail here, are severe and seem to be at variance with the teaching and practice of the Church, but I did not make them." "But who sits still and permits these laws to remain in all their severity? What have you even said or done to call the attention of Christian people to their enormity and effect their repeal?"

*Even in Cuba the laws are far less severe.

But where have been the exhortations, the counsel and the instructions of the Clergy of the Church? In the Pastoral Letters of our House of Bishops, which ought to have great influence in this land, we look in vain for an allusion to this subject.†

These laws and these uncatholic practices have existed since our country called itself free and independent. When and where has any portion of the Church, through its accredited organs, the Bishops and the conventions within its boundaries, entered its solemn protest against this oppression and degradation of some portion of her own members, even the members of the Body of Christ? It is not to be desired that the Church, as a Church, should enter upon a crusade against slavery, and should denounce all those, who, perhaps not by their own consent, are owners of slaves. But she ought, where slavery does exist, to insist that the laws should be so altered, as to give to her colored members the privileges to which they are entitled as co-members with themselves of the "Body of Christ," and where it does not exist, that all those practices, and customs, and exclusions, be abolished, which tend to separate one Christian flock from communion, as Christians, with another.

If the united voice of the Church were put forth it would be heard, it would be regarded. If the exertions of every Catholic in this land were directed to ameliorate the condition of the slave and to elevate the character of the colored people—if their prayers were unitedly to ascend before His throne in whose hand are the hearts of all men, that He would dispose all Christian Rulers to "do justly and to love mercy," then might we hope to see this all important doctrine of "the Communion of Saints" held, not as a speculative theory, but as a living, acting and influential principle. God grant that we may live to see this!

†Appendix B.

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